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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean" (ACTS 17: 19, 20).

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A COMMENTARY ON THE DOCTRINE AND COVENANTS.

Now that the printing of the late Elder Hyrum M. Smith's *Commentary on the Doctrine and Covenants* is about to be completed, a word on the object and history of this work may be offered in the pages of the *Star*.

As stated, in substance, in the preface, Elder Hyrum M. Smith, while engaged in the systematic study of the Doctrine and Covenants, became convinced that that sacred volume ought to be read more frequently by members of the Church and the priesthood "in all departments and every place," in order that they might sense more fully that they are living in the hour of God's judgment, and thereby be made to realize the importance of being faithful to the mission of the Church, and prepare for the coming of the Lord. To encourage the saints to study that sacred volume and, if possible, to lend them some aid in forming a clear understanding of the various sections of it are the aims of this Commentary.

With this object in view, historical notes are given, setting forth the circumstances under which the revelations were received, and explanatory notes are offered, showing the perfect harmony between the teachings of this sacred volume and those of the ancient Scriptures, or the fulfilment of prophecies delivered by the Prophet Joseph. Most of these notes are extracts from the historical works of the Church and from the *Journal of Discourses*. The latter are of special value, because they are not within easy reach of the public, the *Journals* having, for many years, been out of print, and because those quotations give the views of men who stood very near the Prophet and were familiar with his teachings.

Joseph Smith, the Prophet, Brigham Young, Heber C. Kimball, the Pratts, John Taylor, and later Church leaders, including Joseph F. Smith, Charles W. Penrose, Dr. James E. Talmage, Orson F. Whitney, Brigham H. Roberts, and many others, are freely quoted.

The early leaders of the Church are generally regarded, by the world, as successful business men, great empire-builders, shrewd politicians, etc., but their discourses prove that they were, first of all, full of faith in God and spirituality, and this fact stands out clearly in the extracts made for this volume.

The bringing together under one cover of such an abundant harvest of golden grain from the extensive field of Church literature, cannot but be of value to the earnest reader. The views of Biblical scholarship, as far as available, have also been given due weight, and this is another feature that will be appreciated by the student.

The manuscript was begun on the 20th of May, 1916. On September 1st, that year, Elder Hyrum M. Smith, having been released from his position as president of the European Mission, left Liverpool for Salt Lake City, carrying with him 666 written folios, to submit to the Brethren, in order to obtain counsel as to the advisability of publishing the work. On January 8th, 1917, a cable was received here, from Elder Hyrum M. Smith, stating that the manuscript had been approved, and later President George F. Richards received a cable from President Joseph F. Smith, followed by a letter with instructions concerning the publication. On April 14th, 1917, the type-setting began, and on May 24th, that year, the first sixteen pages were printed. The last 364 folios of the manuscript were now being copied by Elder John E. Cottam and Elder George F. Richards, Jr., and their type-written copy was sent by mail, a few folios at a time, to Salt Lake City, to be read and revised.

It can be stated here that, although folios were sent by mail across the ocean all the time until the last had been returned, and although many ships were sunk by submarines, during those dark months, not one folio of the manuscript was lost.

It should also be said that the entire manuscript was read carefully by a committee, consisting of Elder Hyrum M. Smith, Elder Orson F. Whitney, and Elder Joseph Fielding Smith.

Concerning the text, it is sufficient to say that no changes have been made except in very rare cases, when it was apparent that there was a typographical error, as for instance in Section 135: 4, where, in the common editions of the Doctrine and Covenants, the fifth chapter of Ether is referred to instead of the twelfth; or in some cases where words are misspelled, as "bear" for "bare." There are a few such corrections of the text.

One feature of the Commentary will commend itself to the student. It has been divided into seven periods. The first comprises sections 2 to 37, containing the revelations given to the end of the year 1830. The second comprises all the revelations given during the year 1831, sections 38-72; the third extends over the year 1832 and contains sections 73-88; the fourth period, sections 89-101, covers the year 1833; the fifth, sections 102-106,

covers the year 1834; the sixth, sections 107-123, covers the years 1835-39, and the seventh, the remaining sections, 124-132, extends over the years 1841-43. It has been thought that this arrangement would aid the student to retain in his memory the year in which each revelation was given, which is important to the understanding and appreciation of the truths they contain.

A brief reference may here be made to the difficulties under which the mechanical work has been performed.—difficulties fully shared by the *Millennial Star*. The great war demanded all available man-power, and the consequence was that our printing-establishment gradually found itself crippled to such an extent that the question of closing it down temporarily was considered. One of our compositors joined the Army in the early days of the war and went to Mesopotamia. Our pressman was, at a later stage of the conflict, sent to France. And, finally, our foreman, who for many years has been the mainstay of the establishment, was needed for work connected with the army service, at home. The places made vacant were filled, as well as could be done, by new hands, who, however, had to learn to do the work and to acquire the training necessary for it. Then sickness interfered, and the process of training had to begin again. Fortunately, we found apt and willing hands. The foreman, Mr. Foggo, spent his evenings, whenever he could do so and his services were not required for military work, in the printing-office; Elder George F. Richards, Jr., learned to do the press work, and Elder J. M. Sjodahl spent considerable time at the cases, and thus we were enabled to continue the publication of the *Star* and the Commentary during the war, and at the same time to contribute our full share of man-power for the defence of the country.

The difficulties President George F. Richards has had to meet in this department of the Mission over which he has presided during the war, as well as in other departments, can hardly be realized by any one outside this office. They have been overcome, only by his wisdom, energy, and comprehensive grasp of each situation, as it has arisen, coupled with the ever-present divine aid and guidance, and now, for whatever may have been accomplished we all desire to render the honor and glory to God.

J. M. S.

GROWTH.—A living thing must grow, either harmoniously and symmetrically, or otherwise. No man is the same either physically, or mentally, or spiritually, that he was twelve months back. He has grown either upward or downward. The good in him has increased, or the evil, and the increase of the evil means decay unto death. If he has grown, he is more solidly rooted in principle, more sympathetic with his fellowmen, more ready to render kindly service to those who need it.—SELECTED.

GENEALOGY.

By Mrs. Susa Young Gates, Corresponding Secretary National Woman's Relief Society, Salt Lake City, Utah.

The European Latter-day Saints are as vitally concerned in the redemption of their dead as are the saints of Zion. It is true that there is no opportunity for the saints in our mission fields to work in temples in their own country; but they have every opportunity for securing information concerning their dead from the original sources. This privilege is denied many of the European saints in Utah, who would be glad to do the work in the temples for their dead, but are unable to do so for lack of the proper information and data.

It is, therefore, well for saints to consider the necessity of securing genealogical information, concerning all of their ancestors possible for them to obtain, while they are in the country of their birth. Above all matters which should engage our attention, outside of the ordinary affairs of life, is the study and preparation of genealogical material. Those saints who neglect the salvation of their dead, do so at the peril of their own salvation, for we cannot be made perfect in the kingdom of God without our dead relatives who died without a knowledge of the gospel; and they cannot be made perfect until the ordinances are performed by us in their behalf, in the temples of the Lord, according to the plan instituted by our Redeemer in the heavens, before the foundation of the world was laid. The Prophet Joseph Smith said: "The greatest responsibility in this world that God has laid upon us is to seek after our dead." The glorious vision of our recently deceased Prophet and President, Joseph F. Smith, was concerned wholly with this vital and all-absorbing principle of the redemption of the dead.

We would be glad here in Zion—we who have spent much time and effort, in working out a system for the preparation of genealogical material—to assist our European brothers and sisters in learning how to do this for themselves.

There are some questions which present themselves in connection with this subject:

(1) How shall the European saints get the genealogical data of their dead kindred and friends? (2) Where will they find that data? (3) When shall they find time and opportunity to do the work? (4) How shall they prepare the genealogical material for use in the temples in Zion?

Answers to these questions will be given time and space in the *Star*, and we of the Relief Society are happy in the privilege of assisting our European friends to solve these problems.

The duty of the hour is to save souls. It is true, we must begin all our labors by ministering to the earthly needs of our own bodies

and of those of our loved ones. We must give food to the hungry and clothing to the naked; at the same time being Relief Society workers and members, we also choose for ourselves a portion of Mary's part and linger at the Master's feet for spiritual light, hope and consolation. The living are here to take care of the living, but the dead also need our loving ministrations. We are unable to see or to hear them, and we know only by revelation how eager they are for the keys of their prison house to be turned, for them to be released from their age-long bondage. The spirits of the dead are as real and as natural as we are, if we could only remember them, and if the veil of the flesh were removed from our vision. We know this through the revelation of the Lord Jesus Christ; for did He not preach to the spirits, which were in prison, who were disobedient in Noah's time? Paul asked a question, which is repeated by most sectarian ministers of the gospel in preaching a funeral sermon: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (I. Cor. 15:29). How, pray, can such ministers answer these questions?

The Relief Society sisters in Zion have been diligent in this glorious work of preparing the genealogies of the dead for a number of years, and we now invite the attention and consideration of the saints in Europe, and especially of the sisters of the European Relief Society, in following along the same line, modified and arranged especially for European conditions.

Note.—We would suggest to the saints in this connection that Mr. George Minns, 17 Paragon Street, Norwich, England, is a trained genealogist and is himself the agent and representative of our great Genealogical Society of Utah. We recommend correspondence and consultation with him.

Genealogy for English saints: The need; how to get it; where to get it; when to get it; how to prepare it.

How to get genealogical information: Write letters; visit relatives and friends; employ Mr. Minns; go up to London; dedicate a percentage of earnings to this work.

Where to get genealogical information: from family bibles; from parish records; from cemeteries and parish clerks; from wills and deeds in 18 Somerset Street, London; from British Museum and Guildhall Library; from Genealogical printed books, booksellers, etc.; from relatives and friends; from memory and tradition.

When to get genealogical information: Set aside an hour a day; set aside a day a week; set aside a portion of Sunday; be regular, be systematic; dedicate a regular part of your time to this labor.

How to prepare genealogical information: Useless to spend time and means in securing genealogical information if it is not prepared intelligently and properly.

Consult the European form and Illustrations: Consult the Utah Genealogical form and Illustrations.

SMOKING IN CHURCH.

"Would Sunday evening services be made more helpful and popular by introducing Charlie Chaplin and a cinema show?"

The suggestion that they would be is put forward by one of the worshipers at St. James' Church, Bermondsey, who were appealed to by their vicar last month for the frankest suggestions to make the Sunday evening service "more helpful and popular."

Eleven parishioners advocated that part of the church, either a gallery or the back of the pews, should be reserved for smokers. "Where the pipe cannot be admitted the male will not go," wrote one of them.

Another wanted to know why the lesson should always be read from the Old Testament. "Could it not be more profitably chosen out of Carlyle or Ruskin?"

The above is an extract from *The London Daily Express*, April 16th, 1919. It speaks for itself, as to what would become of the world's churches if put to the vote of their members. The Church of Christ, however, is not to become popular and attractive by becoming as like the world as possible; the duty of the Church is to cry, "Repent, repent ye, for the kingdom of heaven is at hand!"

The very fact that the world has just passed through the bloodiest war ever known, is because the churches of the world have conformed to the world, instead of reforming the world to the church. Christ said to His disciples, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? * * * Ye are the light of the world. A city that is set on an hill cannot be hid."

If the churches were living in conformity with the Old and New Testaments they would not need to seek to make them more popular. But they would have more of the true Spirit of God.

Is not this better than turning to Carlyle or Ruskin?

The Prophet Joseph Smith said that the elders should preach the first principles of the gospel. And after we had preached the first principles to preach them over and over again. Faith, repentance, and baptism, and the laying on of hands for the gift of the Holy Ghost.

Croydon. W. E. Attwood.

ONLY TWO WAYS.

In our Sunday-school at Loddon we had for our lesson some time ago, I. Nephi 14, and I remember being much impressed with verse ten, which reads as follows: "And he said unto me, Behold there are, save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore,

whoso belongeth not to the church of the Lamb of God, belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth." Now this abominable church "sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people." Nephi also saw the Church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of this great church which filled the whole earth; nevertheless, he saw that the Church of the Lamb of God, who were the saints of God, was also upon all the face of the earth. Here we have two ways only. The broad, and the narrow: one downward, the other upward and onward; one to destruction, the other to life eternal; one taken by many, the other by few. The Bible also reminds us there are only two ways. In the days of Noah two ways only, inside the ark or outside. In the parable of the gospel net, the good fish, and the bad; two in the account of the judgment-day, the sheep and the goats; and also two in the parable of the ten virgins, the wise and the foolish.

In going about among the saints, I have come to this conclusion, it is time we should put on the whole armor, and show the world which side we are on; for after all, it is much more beautiful to show by our example that we are on the Lord's side by keeping His commandments. We have entered the fold by the door; and laid the true foundation, now let us build. Let us keep the Word of Wisdom, pay our tithing and fast offerings, and not stop there; but continue on, and have charity, which is love, in our hearts. Then we can go out into the world and preach the gospel to all mankind, knowing we practice what we preach; for our Savior said, "If ye love me, keep my commandments." Do not let us be heady, high-minded, proud, and always looking after our own pleasure and enjoyment. While there is a time for every thing under the sun, the most important thing is to preach the gospel. For remember if some one had not come to us with this everlasting truth, we should have been left in darkness.

Amusements are all right in their place, but our duty is to warn our neighbors to flee from the wrath to come. We may give a tract, an invitation to come to meeting, a kind word, and above all a good example; for the world will read our lives. I write like this, because we are almost left without elders from Zion, and now the work is left to the local priesthood. The harvest is great, the laborers are few. Let us remember there are only two ways, the right and the wrong.

I bear my testimony; I know we are on the right way; that Joseph Smith was the Prophet of the Lord and all those that succeeded him were also, and were lawfully chosen. I pray we each may be able to win someone to the fold of Jesus Christ.

Loddon. H. A. ALEXANDER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 8, 1919.

EDITORIAL.

THE NEW COMMENTARY.

It is with much pride and satisfaction that we present in this number a review of the latest book production from this office. The Commentary on the Book of Doctrine and Covenants is one of the many very valuable works of reference to be issued from here. We believe it to be one of the most important.

When the full nature and extent of this splendid new work shall come to the knowledge of the people, by its publication and circulation among them, there can be no doubt of their high appreciation of it. It so simplifies the study of this modern volume of sacred Scripture, that readers and students of inexperience, who have found difficulties heretofore, should find none now; and their delight for the help supplied should be, and will be, equalled only by their gratitude to the brethren who have produced it and thanks to the Lord for having inspired it.

J. F. W.

UNTO WHOM IS OUR MESSAGE.

That the Latter-day Saints bear a message to their fellow-men is fairly well established. It has been before the world for the greater part of a century. The name of Joseph Smith, the Prophet of the nineteenth century, has been spoken in praise and derision for near upon ninety years. It has been "had for good and evil among all nations." It has stood before them for a new revelation, in honor and praise, in reverence and great respect, among the million that have believed and received him as a Prophet of God; in ridicule and hatred, contumely and alarm by the many millions who have rejected him.

Nevertheless, by believers and non-believers alike, the fact has become increasingly apparent that the Mormons have a message for mankind that must be, and is being carried to the ends of the earth. Believers greatly rejoice in this, and are doing their utmost to promote it. Those not of their faith marvel at it and wonder at its persistence. Its active opponents, from the beginning, have freely predicted its futility, and its present termination. Wearying, however, in their prayers and efforts to contravene it, they have, at times, thought to control its sphere of activity; to define and limit its field of propaganda. I recall an interesting incident showing a disposition of this nature.

Taking an early day train some years ago from Berlin to Rotterdam, I had but settled myself for the sixteen hour's journey in a chair car, when a gentleman in the adjoining seat opened conversation. He was an English clergyman who, assuming from something in my appearance that I was an American, said he wished to express his admiration of Americans, and appreciation of a notable instance of their broad charity and human kindness, with which he had recently had much to do. He proceeded to tell me that he was associated with a commission, having an agency at St. Petersburg (whence he was now homeward bound), for the distribution of relief to the starving people of Finland and Sweden. It was in the years 1902-3 that this great distress had come upon them, and appeals sent forth to the nations for relief. These appeals had, he said, been meagerly responded to, except by Americans; and, he observed, that the contributions from that country had mostly come from Chicago and the states lying to the West and North of that city, a fact accounted for by the very large population of Scandinavian descent in that part of America. For the generosity of these people he had only words of the highest praise. He told me the total amount of the money they had subscribed, besides stores and clothing, and it ran into a considerable figure.

This gave me an opportunity to inform him of the particular part of America that I came from, and of a class of my fellow countrymen of Scandinavian descent he had so much admiration for and whose worthiness was greatly enhanced, as I should demonstrate by the figures he had mentioned, from the fact that they were Mormons. The utterance of this hated name startled him. After he caught his breath, I recounted the part that Utah had taken in providing the relief he had so enjoyed carrying to those starving people of the far north.

Knowing Elder A. W. Carlson, who was the treasurer of the fund that was raised among the Latter-day Saints for this charity, I had, only a short time before, inquired of him how the contributions were coming in, and had made a memorandum of his reply. The amount he mentioned, it was soon calculated, in comparison with the whole sum sent from the part of America that had been so generous, stood in proportion to the population as ten to one. That is to say, for every dollar subscribed by an equal number of generous subscribers outside of Utah, Mormon subscribers had given ten.

The clergyman was not very enthusiastic, I thought, in his appreciation of this comparative exhibit, furnished by his own figures and mine, of which he also had the printed statement. He, however, did not withhold an expression of gratitude, and then proceeded, as I thought very inconsistently, to admonish me of the evil the Mormons were doing in carrying their message of Joseph Smith's revelations to Christian communities. He de-

nounced them as disturbers of the serenity of settled Christian people who were happy and contented in their several and diverse Christian congregations, until the Mormons came along with their nefarious doctrines, that upset all their traditions and drew away quite excellent people from their Christian lives, into the abominable practices that made the Mormons the most despicable people on earth—become despicable through a tenfold increase of charity! "Why," he said, "cannot you take your message to the heathen, —there are millions of them—and leave Christian people alone and undisturbed?" I replied that our message was, like our charity, by the commandment of God, to all men that had need of help and repentance, and that we found quite a number among the Christians. I asked him if he knew of a single one that had been proselyted from among the Christian congregations that had not come out upon the invitation to repent and be baptized for the remission of his sins: that, if there were, he had joined the Mormons under false pretenses. Moreover, I said that we were not negligent of the heathen, and that if he would supply the figures of his church's ministrations among them I should be pleased to make a comparison with ours; they would probably show about the same proportion that our charity figures had. Many thousands of the Indians, and about ten per cent of the natives of the Sandwich Islands were our converts, and have been since 1850; and our mission extends to the South Seas, to New Zealand, Australia, Japan, Asiatic Turkey, and other non-Christian countries.

Upon hearing this, the reverend gentleman manifested a disinclination to hear or say more about the Mormons, and so lapsed into a twelve hour's silence, until we parted at Rotterdam.

He and those of his kind would have us conduct our labors among the Heathen; while the latter, before accepting our message, have not infrequently urged that we should leave them alone in the contentment of their idolatry and teach the so-called Christians, that come among them, the simple principles of morality and consistency between their religions professions and practice.

Thus it is.

While our message is to "go into all the world and preach the gospel to every creature," and administer its ordinances, we do not assume authority to do so from the commission of the Lord given by Him, personally, to His apostles in the meridian of time, except as that authority has been restored by a direct revelation from God, through their administrations in our own time.

It is as broad and comprehensive, however, and enjoins us to call all men to repentance. Not only to repent of sin, but to forsake error, which persisted in, becomes sin. Perhaps there is no more distinctive class of such sinners than those preachers of Christianity who arrogate to themselves the apostolic authority and deny direct revelation. Them we call to repentance that they may come to a knowledge of the truth and teach it to the people.

in the power and demonstration of the Spirit of God; to a living faith, a religion of vitality, instead of the false doctrines and empty forms that have no power to save, that lead men into darkness and error, and not into life and light.

J. F. W.

AN APPRECIATION.

THE following letter from Lady Sefton, copies of which have been received by the Relief Society sisters, is given space to chronicle the conclusion of a labor of patriotic love, in which our sisters of this mission have done their full part, greatly to their honor, for which they have been and shall be forever blessed:

Liverpool Women's War Service Bureau.
April 1919.

To the members of the Sewing Parties—

Now that your labours of the past four years, come to an end, I should like to tell you of my very warm appreciation of the loyal support you have never failed to give the Bureau. You have all responded most splendidly to its constant demand upon your time and energy, though it must have often meant considerable self-sacrifice to you.

But you have the joy of knowing that every hour given ungrudgingly has helped to lessen, in countless ways, the ordeal our men have had to go through. You will need no other thanks than that, but I feel more glad than I can say, that through your untiring efforts the Women's War Service Bureau has been able to carry out its good work to the end.

Yours most gratefully,
HELENA SEFTON, President.

MINUTES OF THE HULL CONFERENCE.

THE semi-annual Hull conference was held in Foresters' Hall, Hull, April 27th, 1919. There were in attendance President George F. Richards of the European mission, and his wife Sister Alice A. Richards; President Arnold G. Holland, President Joseph S. Nelson of the Leeds conference, Chaplain Calvin S. Smith, and President Gardham Stainton of the Hull conference, who presided. Three regular sessions were held, and all were well attended.

At morning session invocation was offered by President George H. Norman, of the Hull branch. After the usual singing, the Sacrament was administered by Brother J. W. Jones and Elder Robert H. Summers, and passed by Deacons Clem Atterton and Robert Bransom, while a sacramental hymn was played on the organ. President Gardham Stainton welcomed all present and trusted everyone would be spiritually fed. The Sunday-schools

of the Hull and Grimsby branches then rendered songs, recitations, and parables very pleasingly.

Chaplain Calvin S. Smith addressed the meeting, reading and explaining II. Nephi 9.

President George F. Richards said he felt well pleased in having another opportunity of associating with the Hull conference. He addressed the children and encouraged them to attend the Sunday-school, advising the parents to send them—"Train up a child in the way he should go: and when he is old, he will not depart from it." He pointed out how essential it was that people receive our tracts, and that children could be useful in delivering them. By this method many have been brought into the fold of Christ. Because we are Mormons we should not be afraid to face the world with our literature.

Prayer by President Joseph S. Nelson.

The afternoon session convened at 2:30 p.m. Invocation by Brother J. W. Jones of the Grimsby branch. A solo was rendered by Sister Ivy M. Norman.

The names of the general and local authorities were put before the people by President Gardham Stainton, and all were unanimously sustained.

President James R. Skipworth, of the Grimsby branch, addressed the meeting, and spoke interestingly upon the first principles of the gospel.

President Joseph S. Nelson, of the Leeds conference, spoke upon the coming together of different nationalities of the world, and showed how they ought to be united with the Lord. He believed, by "the signs of the times," it is not far distant when the Lord will come. Commented upon I. John 4: 17-21.

President Arnold G. Holland was pleased to be present. He spoke upon the primitive church, and compared it with the Church of to-day, and plainly showed this is really and truly the Church of Jesus Christ.

Prayer by Chaplain Calvin S. Smith.

The evening session. Invocation by President Gardham Stainton. A duet was rendered by Sister Maude Smith and Lily Wiseman.

Chaplain Calvin S. Smith spoke upon the divine authority which is exercized in the Church. He also showed how the members prosper through obedience to that authority, and in observing the principles revealed for their welfare, leading to cleanliness in body and spirit. He commented upon the active service of the Church in supporting the great war, saying it had done its full share.

President George F. Richards, the last speaker, thought those who had come out through all the storm, were very courageous. People who have accepted the gospel for a little season and then lost their grip, were the most unhappy of all people. Spoke

of our heavenly parentage and of Adam having a son in his own image. Nothing can be more beautiful than to have a son or a daughter made in the image of God. The Father says, "All that is mine is yours." All that is His, is ours if we will live for it. As man is, God once was; and as God is, man may become. We ought to have our goal fixed and work for it. We are now in our second estate, for we kept our first estate; and if we keep our second estate we shall have glory added upon our heads for ever and ever. If we keep our tabernacles clean the Holy Ghost can dwell in them, being a Comforter to us, bringing to our minds things which were forgotten, and guiding us to all truth. In concluding, he said people of the world are seeking to know the mysteries of the Church. But sufficient has been said by the elders to satisfy any humble person seeking for truth. He then bore his testimony and said farewell, as he thought this would be the last time he would meet with the saints of the Hull conference.

The conference was brought to a close by the congregation singing, "Oh my Father."

Benediction was pronounced by President Richards.

The total conference attendance was 238.

A priesthood meeting was held on Saturday evening, April 26th, at which the visitors from Liverpool and Leeds met with the local priesthood and lady missionaries and officers of the various organizations.

Brother Fred J. Walker was ordained an elder and set apart by President Richards to labor in the Hull conference. The meeting was then addressed at length by President Richards, who said he hoped this conference would prosper as it is doing at the present time. He felt well pleased with the reports of the branches. He went on to say that it was quite probable that men from this mission would yet be called to go on missions, even to Germany, Russia, and other countries that have never had the gospel preached to them. The women have also been called to various positions in the Church, and were appointed to visit the different branches. He encouraged the saints to press on and continue in the work, above all to visit the sick and assist the poor. We should support those who are in authority, especially the local elders. There are few from Zion remaining. It has been proven that the work can be carried on without them. The work of the Lord will never be at a standstill. There is a great joy attached to doing our duty before the Lord.

On Saturday, April 26th, 1919, a successful bazaar and social was held by the Relief Society. The bazaar was opened by President George F. Richards, at 3:30. Refreshments were handed round at a small charge, and the proceeds from the bazaar and refreshments realized a good sum, also the "surprise" bran-tub. In the evening a concert was held, consisting of songs and recita-

tions, after which games followed. All who attended enjoyed themselves thoroughly.

IVY M. NORMAN, Clerk of Conference.

WHAT IS MORMONISM?

How many people ask this question: "What are the Mormons, and what is their religion?" Others say, "I do not want to hear anything about the Mormons; for they are a wicked people; they are even too evil to speak to; to be in the same house, they think, the very air is polluted by them." Now I speak thus from experience, as I have had the Mormons in my home for two years.

For twelve months I studied their character, watching to see if they lived up to the religion they professed, as I had never come in contact with Mormons before. I am thankful to say I never saw or heard anything contrary to the gospel they preached. At the end of twelve months I decided I would be a Mormon, so on the 21st June, 1918, I was baptized and confirmed, which means to be born again of the water and of the Spirit. And I am thankful to say I have never had cause to regret that decision.

Take your Bible, study carefully the Savior's life while on this earth, how He lived, the doctrines He preached, and what He taught His disciples, and there you will find what Mormonism is; for what the Savior taught His disciples, so do the Latter-day Saints teach the people. But, oh, to what deaf ears they preach! To be a true Latter-day Saint, you must live a pure life. Live your life as the Savior teaches you to live it, so that at any moment you are prepared to meet Him face to face. Do not think to live this life, you are losing the pleasures of life. It is not so, you are gaining everything worth having, a purer life, purer thoughts; you are living in a new world. That is what Mormonism is. Now, which life will you decide to live? Will you live for the Savior, or will you still go on the road to destruction? Stop and think before you decide this question. Go and pray earnestly to your heavenly Father to guide you in the right path before it is too late. This may be your last chance in this life. Now is the accepted time, now is the day of salvation!

Bradford. KATHLEEN COLLINS.

THE GARDEN OF DELIGHT.—Friend here it will be well for thee to abide; here pleasure is the highest good, the keeper is a hospitable man, who will set before thee a dish of barley porridge and water in plenty and say, Hast thou not been well entertained? In pleasure like this I have grown old. To whom little is not enough, nothing is enough.—SENECA.

FROM THE MISSION FIELD.

THE Nottingham conference will convene in the Corn Exchange, Thurland Street, Nottingham, on Sunday, May 18th, 1919.

Change of Address.—Norwich conference address is changed as follows: Frank Alexander, Norwich Road, Chedgrave, Loddon, near Norwich.

Lady Missionaries' Convention.—On April 25th, 1919, a lady-missionaries' convention was held at Deseret, London. Nearly all present expressed themselves as willing to go and labor for a short period in other branches. It was decided to send them two by two.

Appointments.—Elder Robert H. Summers, of Hull, was set apart as a missionary, by President George F. Richards, April 27th, 1919, and appointed to labor in the Hull conference.

Elder Samuel Beggs, of the Birmingham conference, was appointed to labor in the Liverpool conference, April 28th, 1919.

Elder Nicholson Elliott was appointed to preside over the Newcastle conference, May 1st, 1919, succeeding President Leslie T. Harper, who is released to return home.

Elder James E. Rennie was appointed to preside over the Scottish conference, May 1st, 1919, succeeding President Ivin Hoggan, who is released to return home.

Baptisms.—April 23rd, 1919, a baptismal service was held in Glasgow, when five were taken into the fold. Elder James E. Rennie officiated. They were confirmed by President Ivin Hoggan assisted by Elders James E. Rennie, Leonard A. Higgins, John Hunter, and Wm. A. Lucas. During the service, a very impressive talk on baptism was given by President John Hunter, of the Glasgow branch.

On Sunday, April 27th, 1919, a baptismal service was held at Deseret, when Brother Sidney J. Harmer baptized one candidate from the Watford branch, the new member was confirmed immediately after by President James Gunn McKay.

Socials.—A pleasant farewell social was given on Saturday, April 12th, 1919, to Sister Susie Bradley, of the Saltley branch, who is shortly proceeding to Canada.

On Thursday, April 10th, 1919, a farewell social was held in Westgate Hall, Bradford, in honor of Elders Reginald H. Sanders, and Leonard A. Higgins, who have been called to labor in the mission field. A liberal collection was taken, to be used in buying useful books for the two elders. Elder Higgins left next day for the Scottish conference, and Elder Sanders remained to labor in the Leeds conference.

On April 29th, 1919, the Relief Society of Glasgow held a social in honor of President Ivin Hoggan, who is leaving for home. A much enjoyed program was rendered and a gift was presented. President Hoggan spoke a few words of appreciation of the love and esteem shown him. During the evening refreshments were served.

The Leeds branch tendered a farewell concert to Elder Joseph S. Nelson on April 14th. After a very interesting program, the branch presented him with a handsome steamer-rug, and the Relief Society with a beautiful cushion cover.

On April 24th, 1919, the Bradford branch gave Elder Nelson a spirited farewell party, and he was presented with a valuable carving set. On each occasion he acknowledged his gratitude and pleasant associations and commended the saints for their faithfulness.

DIED.

BIGGS.—At Varteg, April 3rd, 1919, of bronchites and pneumonia, Phyllis Beryl Biggs. She was born April 5th, 1918, and blessed April 22nd, 1918, by Stephen H. Winter. Funeral service was conducted by President Frederick G. Day, who also dedicated the grave.

TITCHMARSH.—On April 5th, 1919, Sister Elizabeth Ann Titchmarsh. Deceased died of old age. She was born March 14th, 1840; baptized and confirmed July, 1876, by Elder Edward Clark: she entertained the elders since the days of Heber C. Kimball, and died a faithful Latter-day Saint.

WILD.—At Eastwood, Nottingham conference, on April 6th, 1919, Edith May Louisa Wild, infant daughter of Sister Margaret Askew Wild. Deceased was born April 30th, 1918, and was blessed May 19th, 1918, by Brother George Wm. Thompson. The funeral was conducted by Branch President Wm. H. Mullinger.

HOLGATE.—At Burnley, Liverpool conference, April 16th, 1919, Sister Edith Holgate; born August 1st, 1880, at Bradford, and baptized April 3rd, 1909, by Elder Charles E. Summerhays. She leaves husband and six children.

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